THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*"—DANIEL 2: 44.

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A GRAND INJUNCTION.

BY HENRY W. NAISBITT.

WE have from beyond apostolic times a saying which has found its way into all educational work and universal advice. It is but a few words, but yet they are full of meaning and of force, and in regard to good are always applicable, whether considered as divine or of human origin. "Whatsoever thy hand findeth to do, do it with thy might," is, so far as good goes, an eternal obligation; and that the sentence was inspired is the faith, at least, of Christendom. Short, pithy, suggestive and comprehensive, it has been the text for many a sermon, the pivot of much advice, and the lever by which many have been lifted from indifference to usefulness, and from idleness to remunerative employ. Many a parent has used it, many a teacher has quoted it, and many a divine has used it as a stimulus to flagging endeavor. But to the mind of an active Elder, as minister of "the Gospel of God," it seems to circumscribe vastly more than ordinary human toil and effort, so that the writer has often drawn from it "thoughts which burn," and ideas which have inspired in personal exigency and given point to counsel when required.

Intelligent toil can plant the mulberry tree and convert its leaves into silk or satin; half educated man may plant the tree, and yet leave its growing wealth of foliage to moulder into dust. And one man may be the bearer of the truth by which a soul shall be converted; another with more than equal zeal may proclaim the same truth and yet for lack of knowledge repel an enquiring soul. This is true of all forms of human skill and effort. The

lowest may exhibit an inspirational, and the highest a mechanical presentation.

We like to see a man in earnest, ambitious, painstaking in any grade of occupation, to be master of his art or calling and to aim at excellence and advancement wherever practicable. This recalls a conversation the writer had with a street sweeper in London where so many are employed. He was clever in his sphere and prided himself upon his proficiency. Another of his class was at work close by when to our surprise the first one addressed said, "Oh, he is a good plain sweeper, but then you know he cannot sweep around a lamp-post." We smiled, little dreaming that in this, the apparently lowest of all manual labor, there were degrees of ability, known perhaps only to the initiated or expert.

A man who works "with all his might" is usually a valuable man, he finds no time to waste, he is absorbed in duty, using all diligence unto the completion of his task. We remember President Young, enquiring of the superintendent of Zion's Co-operative Mercantile Institution regarding a certain employee. The superintendent said, "I never request or appoint him to any work and then enquire concerning it; I know it will be done and that as well as man can do it." It was a grand tribute to that man's reliability and was never forgotton by the querist.

This reliability and fidelity is an invaluable characteristic in the missionary field where men may shirk or evade what is constitutionally irksome. A true worker is not made that way, or if so, he repents, improves, overcomes. Faithful in few and little things (if such there are) he by and by becomes "a ruler over many things," for it has been noted that such men have been made Bishops and presidents of stakes, etc., as if promotion was predicated upon the record. The slipshod, the idler, the one who simply "puts in his time" is not eligible; he has not worked "with all his might." Sight-seeing, gadding, dodging do not promote growth or progress. To succeed is contingent upon application, patience, perseverance and the inspirational impetus for work. "Seest thou a man diligent in business?" said the ancient Seer, "he shall stand before kings, he shall not stand before mean men." "Not slothful in business, fervent in spirit," was the advice of the great Apostle who illustrated in his marvelous career the potency of his human thought.

Ah, we lose much by trifling, by indifference, by half-heartedness, by lack of soul. "The hand of the diligent maketh rich," said an old authority; himself and others share this wealth of action, of result. Men reap as they sow, they find reward according to their works. The one talent buried is valueless, utilized it is the father of many. Mental and spiritual progeny are only begotten under the stress of toil. "The Son can do nothing of himself, but what he seeth the Father do," and as if to emphasize His assertion He declared, "My Father worketh hitherto, and I work." He is thus our example, for all His work was effective, it had purpose, and when in exhaustion He cried "It is finished," it referred to ardent, continuous, successful work. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," with all the energies of youth or age, with all the fire of determination and decision, without a rival.

"My son, give me thine heart," was said of old. It is so said now. The

world needs devoted men, the surging multitude and the solitary student are asking, "Who will show us any good?" The church is asking, "Who's on the Lord's side, who?" Education, says the profession, is what all the world requires and needs. Education, says the missioner, is what the world needs; but it must be higher, deeper, broader than the three R's, higher than science or the classics. These but allure and destroy when "God and godliness" are unknown. "God and godliness" are the base and capstone of a prouder civilization than the human race hath hitherto discovered or observed. When men are seized of this faith, absorbed in this thought, engaged in this work, they do it "with all their might." Under inspirational direction they proclaim their glowing message, converts consecrate themselves, "the Spirit gives them utterance." New born souls testify that the harvest is ripe, for they too become enlisted, devoted, intrepid volunteers in the field of truth. They also catch that clarion call of old "Whatsoever (of good) thy hand findeth to do, do it with thy might."

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

VI. GRÆCO-PERSIAN AND LATER GREECE.

We now come to the period of the Græco-Persian wars, in the early years of which flourished Herodotus, "the father of history." He traveled widely, and relates the customs of many nations. Of the Phocians he records, that after their victory over the Thessalians, "when all the booty had been brought together, a tenth of the whole was set apart for the Delphian god; and hence was made the golden tripod which stands on the bronze serpent with three heads, quite close to the altar. Portions were also set apart for the gods of Olympia, and of the Isthmus; from which were made, in the one case, a bronze Jupiter ten cubits high; and in the other, a bronze Neptune of seven cubits," etc.

The same writer tells of a small people on the island of Samos, in the Ægean Sea, one of whose ships, on her return voyage, made an unusually large profit; whereupon "from the tenth part of their gains [estimated in all, at from £14,000 to £15,000], amounting to six talents [say £1,400], the Samians made a brazen vessel, in shape like an Argive wine-bowl, adorned with the heads of griffins standing out in high relief. This bowl, supported by three kneeling colossal figures in bronze, of the height of seven cubits, was placed as an offering in the temple of Juno at Samos.

Another case is related by Herodotus of a woman of Thracia, a harlot named Rhodopis, who sent a tenth of her gains, in the form of spits for the sacrifices (or as Dr. Rouse suggests, iron bars or metal rods which once passed current as money), to the temple of Apollo at Delphi. That this was not unusual seems to be indicated by another woman of the same class, who, in an old Greek poem, vowed to offer the tenth of all her gains to Venus. Yet another instance of tithe-giving mentioned by Herodotus, is that of the Siphnians, who, on their island in the Ægean, had gold and silver mines, from

which, out of the tithe of their gains, they equipped a treasury at Delphi equal to the richest there. It is worthy also of note, that the Greek geographer Pausanias, who flourished in the latter half of the second century A.D., and who saw the Siphnian treasury, tells us that the sea had submerged the mines because the islanders had ceased their tithe.

Still more remarkable, however, was the religious-mindedness of Xenophon, and his ten thousand retreating Greeks, who, as related in the *Anabasis*, reserved a tenth of the money they got upon their march by the sale of captives, and who, by the hands of their captains, consecrated the tithe to Apollo, and to Diana. With the portion designed for Diana, Xenophon afterwards purchased some land on the road from Lacedaemon to Olympia. He built also, with the consecrated money, an altar and a temple, and continued afterwards to make a sacrifice every year, always reserving a tenth of the produce from the land. Also the people of the town and neighborhood took part in the festival, and were feasted. And near the temple stood a pillar, bearing this inscription:

"This ground is sacred to Diana. He that possesses and reaps the fruit of it is to offer every year the tenth of its produce, and to keep the temple in repair from the residue. If anyone fail to perform these conditions, the goddess will take notice of his neglect." So here was a temple endowed with tithes, for the benefit of priests and of people, and for repairs!

Nor must we forget, before leaving the period of the Græco-Persian wars, how Pliny records of Alexander the Great, that having conquered the countries of sweet odours and frankincense, that monarch sent a whole ship-load of spices to Leonides, in Greece, that he might burn them bountifully unto the gods.

But let us now look at the period when Athens took the lead, and Greece produced some of her best historians and orators. Thucydides, born in 471 B.C., tells us, that when the Athenians had divided the island of Lesbos into 3,000 portions, they consecrated 300 to the gods. Reference has already been made to Pisistratus replying to Solon, which seems to show that the Athenians usually paid tithe of all their goods at home, in times of peace, and not only in war. Even a tenth of the meat killed in Athens was given by the cooks to the magistrates, and this was distributed, in the case of Pisistratus at all events, at the festivals of the gods.

We also gain another confirmation that the tithing of all gains was usual in Athens, from Aristophanes [450—380 B.C.], who represents Cleon as complaining of Agoracutus (a great statesman, but there comically described as a seller of sausages) for detaining the tithe of his sausages from the gods: whereupon, the commentator notes, that the Comedian satirically puts sausages for estates; and means, that Agoracutus did not give the tenth part of his estate to the gods.

A century later, Demosthenes (385—322 B.C.) calls it sacrilege in Androtion and Timocrates, to detain the tenths due to Pallas, and the fiftieth part of the other gods; so that, if this be taken in connection with the complaint or threatening of Cleon, just referred to, in Aristophanes, it would almost suggest that defaulters might be complained of, and perhaps punished, in Athens, for not paying tithes.

This may suffice for the present, to show what the ancient Greeks thought and did about religious giving. So far back as 1,300 years before the Christian era we have Greek colonists and Trojan warriors, offering tithes at the altar; and when we reach the period of authentic Greek history, we read of Spartan generals, Greek shepherds, sailors, merchants, miners, cooks—nay, even dissolute women—thinking it right and religious, to offer a tenth of their increase to the gods, sometimes to avert or appease the divine anger; sometimes by vow, to secure the divine favor; or having secured the same, to redeem the vow, and to act in accordance with law or custon in general.

And these facts are attested by some of the most famous authors of antiquity, including Hesiod, Herodotus, Thucydides, Xenophon, Aristophanes, Aristotle, and Demosthenes; their testimony, as a whole, tending to show that the Greeks recognized it as a duty to offer a part of their property to the gods; the proportion offered being to the whole rarely, if ever, less, but in some cases more, than a tenth. There seems no escaping the conclusion therefore, that as we do not rise to the models of the Greeks in literature and the arts, so we are behind them in relation to the subject before us; since, if a man walking down the streets of Athens, hundreds of years before Christianity appeared, had asked a civilized Greek what proportion of his property he devoted to religious uses, it would have been found greater than is given by the average Englishman or American of the present day.

But we have yet to study what may be learned from one or two more of these non-Biblical sources, respecting ancient tithe-giving; namely, Imperial Rome and some few other pagan nations of ancient Europe.

MEN AND MONUMENTS SPEAK OF JOSEPH SMITH.

BY DR. GEORGE H. BRIMHALL IN THE "IMPROVEMENT ERA."

During the month of April, of the present year, it was my pleasure to listen to an able lecture, at the St. Helena Sanitarium, California. The subject of the lecture was "Vegetarianism," the lecturer, no other than Dr. Kellogg, superintendent of the noted Sanitarium at Battle Creek, Michigan.

In tracing the growth of the vegetarian idea, in connection with the practice that had attended it, Mr. Kellogg made mention of the fact that many years ago Joseph Smith, the "Mormon" Prophet, had taught the doctrine of abstaining from meat, except in times of extreme cold weather, or when a scarcity of other foods existed. Further, he adds, that the Latter-day Saints regard the counsel to such practice as one of the tenets of their faith at the present time.

Continuing, the lecturer stated that years ago many of the most gifted men and women of America advocated, and sought to put into practice, the idea of "natural living."

It was not shown, however, that Joseph Smith's declaration concerning the use of meat antidated the other movements in this direction, the most noted of which was the Brooks Farm Experiment, begun in 1840-41. Nevertheless, the revelation known as the "Word of Wisdom," bears the date of February 27, 1833, which would make it, at this writing, seventy years old, a date seven years earlier than that of the Brooks Farm Experiment.

The vegetarian teaches total abstinence from meat; the doctrine of the Prophet sanctions the use of meat under certain conditions. In this regard, is it not likely that Joseph Smith is in advance of scientific discovery? Would it be at all surprising if, in the near future, scientific research should compel the announcement that, if the best physical development is sought, meat used sparingly is not only a wholesome, but also a necessary food in cold weather.

The Book of Mormon, translated by the Prophet Joseph Smith, is devoted to the rise and fall of two ancient civilizations, that had their being on the American Continent. The first, divinely led, migrated from Asia to America, about 2,000 B.C., soon after the confusion of tongues at the tower of Babel. The second left the city of Jerusalem 600 B.C. This people, also, directed in all its movements by Providence, was the people of whom the American Indians are a remnant.

Ample evidence, archæological and legendary, has already been collected to prove that this continent has been inhabited by people of Hebrew extraction, and religion. The following clipping in keeping with this thought, is taken from a recent issue of the Los Angeles *Sunday Times:*

UNWRITTEN HISTORY.

This land is old that we call new. It has its pyramids, as vast and as hoary as those of the ancient Nile. It has its buried cities and its monuments of antiquity, of which we know comparatively nothing. It has traces of language which no modern scholar has ever been able to decipher; relics of art which in coloring and finish put to shame the best endeavors of to-day: monuments of masonry which no modern engineer's skill would be able to rear.

In tropical Mexico, some sixty miles southeast of the town of Madeline, in the heart of a virgin forest, is a mighty pyramid, beside which the great Egyptian Cheops is but a pigmy. Its vast base measures four thousand three hundred and fifty feet around, while it towers upward seven hundred and fifty feet, a stupendous mass of granite. Would you reach its top, no toilsome climb is yours, such as that you must make under the sun of Egypt, for a spiral roadway leads you to its lofty summit, on which you can ride up as a well-graded hillside. Beyond this pyramid is a lofty hillock, with its hundreds of chambers cut in the solid rock, their walls and floors of stone smooth as the sculptor's image. An unwritten history in hieroglyphics written upon their walls, which no modern sage has yet deciphered. Here, too, are their implements of stone, and curious pictures, and charcoal for their fires.

Whence came these mighty builders, and whither have they gone, leaving their habitations silent and unoccupied?

All over the wide area of our continent are the signs of prehistoric races, and yet we turn our most earnest gaze to the Orient, leaving our own histories unwritten and unraveled.

Some wise man may yet be found who shall open this unlettered volume, and startle the world with knowledge of civilizations outranking the years of the Sphinx and the Pyramids, and the myths and legends of the ancient East. We may yet learn how the first great tidal wave of Humanity rolled on from sunrise to sunset; learn of races who dwelt here with the story of Eden fresh in their ears, and its memories warm in the hearts. The unwritten pages of human history outnumber the written story of the race. Peoples and tribes have come and gone, and the sands of untold centuries have hidden all trace of them from our sight. The whence of their approach and the whither of their vanishment from our shores, we cannot determine. The unmoved Sphinx of Silence guards their history, and there is no open sesame at our command by which we may unlock the gates of their past and penetrate the

mystery which surrounds them. The sealed pages of the world's annals we may never read, unless some discovery in this new-old world of yet undeciphered hieroglyphics shall unlock for us the mystery of the ages.

Thus, evidence accumulates of the truth of the Book of Mormon. Evidence of such a nature that it would seem that investigators would be forced to recognize it as true. And, indeed, it is quite possible that the world may accept it as authentic history and still deny the power whereby it was obtained. The Spirit of God is the sole witness and evidence that can convince mankind of the divinity of the mission of Joseph Smith, and of the divine authenticity of the Book of Mormon.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

THE Salt Lake City council has granted the franchise to the Oregon Short Line railroad to build its new depot and shops in that city.

THE Democrats of Utah will have an organ this month in the newspaper that is to be started at Ogden, Utah. Ex-Senator Frank J. Cannon will be its editor.

THE sugar factory under construction near Idaho Falls is almost completed and will be ready to care for the sixty thousand tons of beets that are being harvested at the present time.

DRUGGISTS of Salt Lake county and others who have been selling tobacco to boys under eighteen years old will be prosecuted. One case has already been begun. It is to be hoped that this wholesome law will not become a dead letter.

THE name of the great Church school at Provo, Utah, has been changed to the Brigham Young University. The name of Academy, by which it has been known for so many years, does not adequately express the high grade of work done by the institution.

SHEEPMEN of Boise, Idaho, have lost heavily lately through their flocks being poisoned by eating the roots of a plant called the wild pea. The rains made it possible for the sheep to pull the plant up by the roots. Three parties alone lost over six thousand head.

ELDER HEBER J. GRANT, who was lately released from his presidency of the Japanese mission returned home safely, September 27th. Before departing from Japan, another public meeting was held in Tokyo. Elder Horace S. Ensign was placed in charge of the mission.

ANDREAS OLSEN of Ephraim, Sanpete county, has sold a carload of peaches raised in his orchard to William M. Roylance of Provo, who pronounces them the best he has ever had. It was formerly thought that fruit of good quality could not be raised at Ephraim.

THROUGH a compromise the dispute between David Eccles and Charles W. Nibley has been settled, and the Lewiston Sugar factory will not be built next year, it is thought. The factory will, however, be built in the future by a company in which both the Nibley and Eccles interests are represented.

SAMUEL POWELL of Tucker, Utah, had a narrow escape from a panther while herding sheep recently. The young man was riding a mule when the panther leaped on him, tearing his clothes and scratching him. Young Powell drew out his pocketknife and tried to stab the beast when it leaped the second time. It struck his arm, however, and the blade was driven into his own leg. Failing in these first two leaps to fasten itself on him, the panther sprang again, but the mule had awakened to the situation and whirling about kicked the beast a terrific blow with both feet, putting it entirely out of the combat. Young Powell returned with a gun, but the panther had sought safer fields.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 15, 1903.

EDITORIAL.

APPOINTMENTS IN THE APOSTLESHIP.

THE brief announcement was made in the last issue of the STAR that President Francis M. Lyman was sustained at the late general conference of the Church as President of the Twelve Apostles, and that Elder George Albert Smith was sustained as a member of that Council. These changes are consequent to the demise of President Brigham Young, Junior, on April 11th of this year. The higher quorums of the Church are now again complete.

President Francis M. Lyman was ordained an Apostle, October 27, 1880, by President John Taylor and is the senior member of the Council of Twelve. He has been continuously in the ministry of his calling since that time, not having been compelled to pass a day in bed on account of sickness. As all our readers know, he is at present presiding over the European mission, this being his third mission here. It is an interesting coincidence that President Lyman was also away from home on a mission through Arizona and southern Utah when called to the Apostleship.

Elder George Albert Smith is the son of John Henry and Sarah Farr Smith. His grandfathers, George A. Smith and Lorin Farr, were prominent in the Church and in establishing the people in the west. George A. Smith was ordained an Apostle when only in his 22nd year, in 1839. He acted as First Counselor to President Young from 1868 to 1875, when he died. John Henry Smith, the father of the new Apostle, became a member of the Council of Twelve in 1880, at the age of thirty-two, and, as the Saints know, is still active in the ministry. For the first time in the history of the Church a father and son are acting in the Council at the same time. Elder George Albert Smith is, we understand, thirty-three years old. We can safely say that no man of his age is better known among the people of Utah. He developed early, and was a man while other youths of his own age were still looked on as boys. His career as a business man began in Zion's Co-operative Mercantile Institution, where he rose steadily to a trusted position. President William McKinley appointed him United States receiver of public moneys for the state of Utah, and so satisfactory was his work that he was reappointed to the office by President Roosevelt, and now holds the same. His business honor and punctuality are well known traits. Elder Smith has been a faithful Latter-day Saint from his childhood. Some years ago he performed a very successful mission to the Southern States. He has always been

an active worker in Sunday schools and Mutual Improvement associations, and has been at the head of the latter work in the Salt Lake stake during the past year.

BLESSED ARE THE DEAD WHO DIE IN THE LORD.

It sometimes happens that relatives whom the missionaries have left at home die in their absence. Naturally the sorrow is intensified, but nearly always the Elders go on laboring bravely, obtaining solace from the Lord whom they serve. We condole with President James L. Dunford of the Nottingham conference who has just received word of the death of his little eighteen months' old daughter. In the letter which brought the sad news his wife writes: "On Sunday morning at twenty minutes past ten she passed from this sad vale of tears. All that loving relatives and friends could do was done, but it must be that she was wanted to do a nobler work, she was such a loving little treasure. O my dear, how I did want you here! How my heart is wrung for your dear sake! I feel that I can stand my sorrow here among friends and relatives, but my heart does ache for you. Yet at the same time, I know the Lord will not forsake you, and I do pray for His choicest blessings to rest upon you, to raise up friends to comfort you. Do not waver in your faith, but go right on doing good until you are honorably released to return to us. My dear, I have felt all the time that I could stand most anything if my dear children could only be spared to see their papa come home, but I suppose I had to be tried in this way; and now, my dear husband, I do pray that we may strive more fully to do the will of our Heavenly Father. I do feel that we are blessed. His comforting Spirit is with us; and if we live as we should, we shall be able to claim our sweet babe in the eternal world."

What a glorious hope the last sentence contains amid all the sorrow of parting—a hope that can be certainty only in the hearts of the Latter-day Saints. When a man knows that unless the sacred bond is broken by sin, his wife, the companion of his joys and sorrows, she who with him makes unity, for alone he is not complete, will be his forever and ever, and that his children will call him "father" throughout eternity, the anguish of parting is modified. Under the best circumstances, however, we weep for our loved ones who pass away, though we know that they will have a glorious resurrection, and we hope that the Lord will comfort President Dunford, his family and all others who are bereft of the earthly society of their beloved.

HEAD SUPPORTS OF THE MUMMIES.

Elders James L. Barker and John A. Mathis of the Swiss mission are laboring in Vienna. They have many difficulties but report a bright outlook. Among their investigators is a copper printer and his family. His sons are graduates of the Vienna Conservatory of Music. These young men sing our hymns in German and English, and are making excellent progress, the Elders state, in the Gospel. Other friends are an Albanian doctor, two Russian students and other students and families.

The Elders enclose the following translation from page forty-three of the official guide to the Imperial Museum of Art History at Vienna:

"Room IV. Case IV. Numbers 40 and 44.

"'Hypokephaleu' or head supports of the mummies, with round pieces of linen, coated with yellow, upon which mythological representations and inscriptions are drawn with black ink. In the middle the god Rá with four ram's heads. The holy book of the Mormons is such a 'Hypokephal.'"

The Elders state that the representations are similar to those which appear on the cuts in the Pearl of Great Price.

There are three pictures which accompany the Book of Abraham in the Pearl of Great Price. These, together with the papyrus containing the writing of Abraham, were obtained by Joseph Smith in the year 1835, and were deciphered by him. They were bought by the Saints at Kirtland, Ohio, with four mummies, from Michael H. Chandler. The mummies had been discovered near the ancient city of Thebes in Egypt by a French traveler, and at his death were bequeathed to his nephew in America, who sold them to the Saints. The pictures and translation appeared in the *Times and Seasons* in 1842. How the Vienna museum learned that the pictures were taken from the *hypokephal* we are curious to learn.

FURTHER BAPTISMS AT KARACHI.

Elder John H. Cooper will probably leave India and return home in the near future. He writes that the branch at Karachi has increased to seventeen souls, there being eight men, five sisters and four children. The last baptisms were those of Samuel Alfred Kishander, Corporal Arkinson of the Suffolk Regiment, Mrs. Sarah Bridget Currie, the wife of Brother Robert W. Currie, and Miss Enid Margaret Currie, his sister. We hope the Lord will bless the little flock in that far-off land, and this He will do if they are united and faithful.

J. J. C.

President Robert Wills of the Irish conference writes that the Sunday school at Belfast has been reorganized, and the Mutual Improvement work has been taken up. In both these organizations the prospects for a good winter's work are encouraging.

Elder J. David Larson writes that the conference held October 3rd, 4th and 5th, in the city of Gothenburg, Sweden, was very profitable. President Skanchy of the Scandinavian mission and seventeen Elders were present. The reports indicate that the work in the Gothenburg conference is prospering.

Clerks of the conferences will notice that in conference minutes deduction for the six months is made from the labor reports so that the average per Elder per month is shown in regard to the spreading of books and tracts and holding of Gospel conversations. The minutes of future conferences should show this average.

Sunday, October 4th, Elder John Horsley was appointed president of the Sheffield branch of the Sheffield conference. The Sunday school was reorganized with George H. Mellor, superintendent, John Favell and George Harrott, assistants, and Lawrence Harrott, secretary. John T. Atterton was

made president of the newly organized Mutual Improvement association. The first session of the "Mutual" met Tuesday evening, October 6th, and made a good beginning.

Elder Joseph B. J. Hawkley, clerk of the Welsh conference, writes that in the Cardiff branch a Bible class and a Book of Mormon class have been organized by President Davis. A number of strangers have become interested and attend. Though the baptisms are few, the Spirit of the Lord is enjoyed by the Elders and Saints, and profitable meetings are held. This is a good sign. The unity and devotion of the Elders and Saints will be rewarded, and we hope that in the future, as in times past, Cambria may be a fruitful field for the Elders.

President Albert Herman writes from Aintab, Syria, under date of September 23rd, that together with Elder Joseph W. Booth and wife and Elder Reno Vance he has arrived safely at the mission headquarters. After visiting Aleppo and Haifa and turning matters over to Elder Booth, he will leave the Sultan's realm as soon as quarantine and other regulations are satisfied. There is plague in some parts of Turkey. The missionaries do not fear, however, for themselves. They have in Aintab a healthful place and guard against impure water. President Herman says the Gospel is spreading in Turkey in spite of the fearful odds against it. New baptisms occur at intervals and the Saints are doing their best. He found the Saints at Zara in a good condition.

Releases.—Elder Albert Herman of the Turkish mission has been honorably released to return home at his pleasure. Elder Herman's release is dated October 14th, 1903. Elder John S. Smith of the Scottish and Elder William Alonzo Childs of the Sheffield conference have been honorably released to return home per s.s. *Columbus*, October 29th, 1903. Elder William A. Shaw of the Norwich conference has been honorably released to return home at his pleasure.

Transfer.—Elder Joseph N. Hutchings of the Norwich conference has been transferred to the Bristol conference.

Departures.—The following named missionaries sailed from Liverpool per s.s. *Commonwealth*, Thursday, October 8th, 1903: Lars Peter Nelson and Stanley S. Stevens.

The following visitors also returned to the United States: Mrs. Alvira J. Clark, Miss Arvilla J. Clark and Oscar A. Kirkham. The two last named have been studying music in Berlin.

President Clark of the Liverpool conference announces that a district meeting will be held in Kinley Hall, 18 Hallgate, Wigan, on Sunday, October 25, services at 2:30 and 6:30 p.m. A cordial invitation is extended to the public.

The Leeds conference will be held in the Temperance Hall, Chapel Street, off Leeds Road, Bradford, Sunday, October 25, 1903. Services will commence at 10:30 a.m., 2 and 6 p.m.

BREVITIES.

NUMBER OF FILIPINOS.

A CENSUS of the Philippine Islands has just been completed, and it has been a surprise to most people. There are, according to the count of the United States officials, 6,976,574 inhabitants and only 650,000 of these are uncivilized. Estimates in the past have placed the population at from eight million to ten million.

RIDDLES OF SCIENCE.

Following are given the seven insoluble riddles of science, as Professor Du Bois Raymond describes them: 1. The nature of matter and force. 2. The origin of motion and change. 3. The origin of life. 4. The design of Nature. 5. The source of consciousness. 5. The origin of languages. 7. The freedom of the will.

A NEW DOMESTIC ANIMAL.

Zebroid is the name of a new animal which promises to become important in tropical countries. It is a hybrid of the zebra and horse, and has some of the characteristics of the mule. While zebras, dauws and quaggas are very hard to tame and train, the zebroid is very docile, and though lively can be easily taught to work. The new animal has the advantage of not being injured by the tsetse fly.

NOTHING TO MOVE.

The following story is told by a prominent dentist of his experience with a Christian Scientist: "Every time we met, this scientist took occasion to scoff at medical science and to dwell upon the wonders which could be performed through faith. 'You are convinced that, through faith, you can do anything?' I said to him one day. 'Yes,' he replied, 'faith will move mountains.' A week later he was in my office with a swollen jaw due to toothache. 'What, you here?' I exclaimed, with feigned astonishment. 'O, doctor,' he said, 'I have suffered agony all through the night. I simply can't stand this pain any longer.' 'Have you tried faith?' I asked him. 'You know you told me the other day that faith could move mountains.' 'But this is a cavity, doctor; this is a cavity.'"

NAMES OF DAYS AND MONTHS.

It is interesting to see how close we are bound to heathen customs and deities by the names of days and months. January is named after the Roman god Janus, whose two faces look both backward and forward. February comes from the Latin word *februare*, to purify, and was given this name because festivals of purification were held at that time of the year. March is named after the god of war Mars, probably on account of the storms of that season. April is taken from the Latin *aperire*, to open, signifying that at this season the flowers open. May is taken from the Roman goddess Maia. June is named after Juno; July after Julius Cæsar; August after Augustus Cæsar. And the insertion of these two latter months made the original "seventh" month, September, the ninth in our calendar, and likewise displaced the "eighth," "ninth" and "tenth" months, October, November, and December. In the days of the week we go mainly to Teutonic sources. Sunday and

Monday were sacred to the worship of the sun and moon. Tuesday was sacred to the god Tiw. Wednesday was Woden's day, and Thursday was Thor's day. Frigu, the goddess of marriage, was honored by having Friday named after her. Some might think this was the origin of the superstition that Friday is unlucky. Saturday was named after the Roman god Saturn.

THE NORWICH CONFERENCE.

The Norwich semi-annual conference of the Latter-day Saints was held in Gordon Hall, Duke Street, Norwich, on Sunday, October 11th, 1903. The meetings commenced at 10:30 a.m., 2:30 and 6:30 p.m., President Darwin R. Harris presiding. President Francis M. Lyman of the European mission and the following traveling Elders from America were present: William A. Shaw, William Purt, George Marshall, Jr., Franklin P. Foster, Samuel Bennett, Joseph Hutchings, Edward F. Thompson, Nis C. Christiansen, Jr., Samuel Downs, Imri B. Needham, W. Melvin Rich and Joseph C. Crismon.

In the morning service, after singing and prayer, the sacrament was administered by Elders Shaw and Needham. President Harris bade all welcome and reported the conference in a flourishing condition, and that the Elders and Saints were united in helping to spread the truth. He stated if the Gospel was worth anything it was worth our whole lives. The names of the general and local authorities of the Church were presented and sustained unanimously by the Saints. The statistical report for the six months ending September 30, 1903, was then read, showing a monthly average of 625 tracts, 43 books and 67 Gospel conversations per Elder.

Elder Rich showed the necessity of receiving the Spirit of God and bore a strong testimony that we are engaged in the work of the Lord. Elder Downs stated that the Gospel taught by the Latter-day Saints is the same as taught anciently by the Apostles. Elder Christiansen spoke of the Church established formerly by the Savior, and showed that the same organization has been established in these the last days. Elder Purt said the Gospel was the power of God unto salvation to every one that believed, and bore a testimony to the same.

President Lyman said we should use the tongue God has given us for the teaching of the truth; but never let it speak a falsehood. He advocated that there were many spirits prevalent in the world, which taught many faiths, but there is only one true spirit and one true faith.

At the afternoon meeting Elder Shaw spoke at some length on the gift of the Holy Ghost, and portrayed what a man must do to receive the same. Elder Hutchings called attention to the confusion existing in the Christian world. Elder Foster quoted Amos iii: 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," and made a brief explanation of the same. Elder Crismon spoke on the law of tithing, and explained the blessings obtained by being obedient to this law. Elder Thompson said that all men were sinners, and to have our sins remitted we must comply with the laws of God.

President Lyman stated that God would reward us for every good act in this life, and said that the path of obedience was the path of blessings. The

presence of authority he gave as the key-note for us in determining the true religion; for Jesus spake as one having authority.

In the evening meeting Elder Bennett explained the necessity of each one having a living faith and said that faith without works is dead. Elder Marshall read from Proverbs xv: 25, "There is a way that seemeth right unto a man; but the end thereof are the ways of death," and made a few remarks on the same. Elder Needham explained the way we may get back into the presence of the Father, and that way is by keeping the commandments of the Lord.

President Lyman quoted Paul where he says that the Gospel (that he Paul taught) was the power of God unto salvation and if anyone taught another Gospel he would be accursed; showing that there is but one true Gospel. He directed attention to the fact that the Savior had a body as we have, and that He was in the express image of His Father's person. He bore a strong testimony to the divinity of the Prophet Joseph Smith's mission and said that he was to the people of to-day, as Moses was to the people in his day—a law-giver. In every dispensation of the world God has had Prophets through whom He has made known His mind and will for the guidance of His children.

President Harris then thanked all present for the assistance given in making our conference a success.

In the afternoon meeting Sister Whitmore sang "Shepherd of Souls." During the evening service Sister Eliza E. Woods rendered the "Savior's Promises," and Elder Foster rendered "Lord God of Abraham," from the Elijah. The singing was pleasing and assisted in making the conference a success.

At 10 a.m., Saturday, President Lyman met in council meeting with the Elders, heard their reports for the past six months and gave some valuable instructions. Monday evening the Elders, Saints and friends met in social gathering.

GEORGE MARSHALL, JR., Clerk of Conference.

A LESSON IN MORAL STABILITY.

CHARLES M. SCHWAB has just resigned the presidency of the United States Steel Corporation. The corporation, with assets of one billion dollars, is the largest financial combination ever organized in the world. The constructive powers and executive ability of Mr. Schwab placed him in the foremost rank of modern genius. Mr. Schwab is only a little over forty years of age. Twenty-three years ago he was a grocer's boy working for two dollars and fifty cents a week. He did not long remain in such employment, for he soon received a better job, and entered the engineering department of the Edgar Thompson Steel Works, where he received one dollar per day. When he was but twenty-five years of age he was made superintendent of the great Homestead Works. Under his genius and ability, these works were made the largest of their class in the world.

At the age of thirty-five he became president of the Carnegie Steel Company. His salary was fixed at fifty thousand dollars a year with an interest in the business; and the value of that interest increased so rapidly that when the

Carnegie Steel Works were incorporated in the great steel trust, Mr. Schwab became a multi-millionaire. According to current reports, the salary of Mr. Schwab as president of the trust was one hundred thousand dollars a year, with an additional percentage based upon the earnings of the company. This is the largest salary paid to any man in this country. At last Mr. Schwab has been compelled to resign his remunerative office whose duties became too onerous for him. He has gained a fortune but lost his health. He was a man of magnificent constitution, the blessings of which he apparently never appreciated.

However, the loss of health is not the most regrettable misfortune in so brilliant a career, but Mr. Schwab stands almost universally discredited as one who has yielded to the temptation of gambling both at cards and in stocks. From the great heights of a constructive and executive genius he has long been viewed by an admiring world whose disappointment is strongly felt by his fall through lack of moral stability. The world has not been let into the details and privacy of Mr. Schwab's life; it has known only a few of his practices questionable to the principles of sound morality. But the world has lost confidence in the man; that confidence began to wane when from Monte Carlo, in southern France, the story of his pleasures at the gambling table was told. He himself said that these stories were exaggerated, but they were not without foundation.

Had he been stable in the nobler virtues of life, what an example his career might have been to others, and what encouragement those who hold in their keeping the direction of life in many a youth might have found in pointing to Mr. Schwab's success. It is true that the teacher of religion and morality may find in him a warning, but the warnings of sin are never so helpful to youth as the inspiration of well doing; and while Mr. Schwab's career may contain a helpful warning, it robs the world of what might otherwise have been a courageous example—an example by which the face of a young man is turned to the rising sun rather than to the shadows of moral delinquencies.—*Juvenile Instructor.*

CURRENT EVENTS.

MORE FLOODS IN AMERICA.

The heavy rains that occurred in all parts of the United Kingdom recently, causing floods in some places, had their counterpart in the eastern states of America, though conditions across the Atlantic were much more serious than here. It adds one more to the already large list of terrible flood catastrophies in the United States during this year. During thirty hours almost a foot of rain fell in New York and New Jersey. An area of 60,000 square miles was reported submerged. Telegraph lines were down, railroad traffic was stopped, 10,000 people were thrown out of employment by injury to mills, 1,000 poor people lost their homes, and property to the value of about $4,000,000 was destroyed. The people at Patterson, New Jersey, suffered worst. Many of them were on the roofs of buildings and other elevated places for forty-eight hours without food. For a time it was feared that the great dam at Dundee might burst and produce awful devastation, but this fortunately did not occur.

CRUSH THE DEAD LEAVES UNDER THY FEET.

BY GEORGE MANWARING.

Crush the dead leaves under thy feet,
Gaze not on them with mournful sigh;
Think not earth has no glory left,
Because a few of its frail things die;
Springtime will bring fresh verdure as sweet—
Crush the dead leaves under thy feet.

Look not back with despairing heart,
Think not life's morning has been in vain;
Rich broad fields lie before thee yet,
Ready to yield their golden grain;
Autumn may bring thee fruitage as sweet—
Crush the dead leaves under thy feet.

Murmur not as the shadows fall
Thick and dark on thy earthly way;
Hearts there are who must walk in the shade
Till they reach the light of eternal day;
Life is not long and its years are fleet—
Crush the dead leaves under thy feet.

Bravely work with a steadfast soul,
Make others happy and thou shalt find
Happiness flowing back to thy heart,
A quiet peace and contented mind;
If earth be lonely, then heaven is sweet—
Crush the dead leaves under thy feet.

DIED.

ALEXANDER.—September 30, 1903, at the age of ten months and three weeks, William Alexander, son of Henry A. and Emily Alexander. Services were held in Schoolmoor cemetery, Saturday, October 3, 1903, President Edward A. Morgan of the Leeds conference officiating.

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